

**SECOND COURSE of  
ONE YEAR in**

**YOGA  
ASANAS**

2807

**RECOMMENDED BY**

**HIS HOLINESS  
M. BHARISHI MAHESH YOGI**



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# YOGA ASANAS

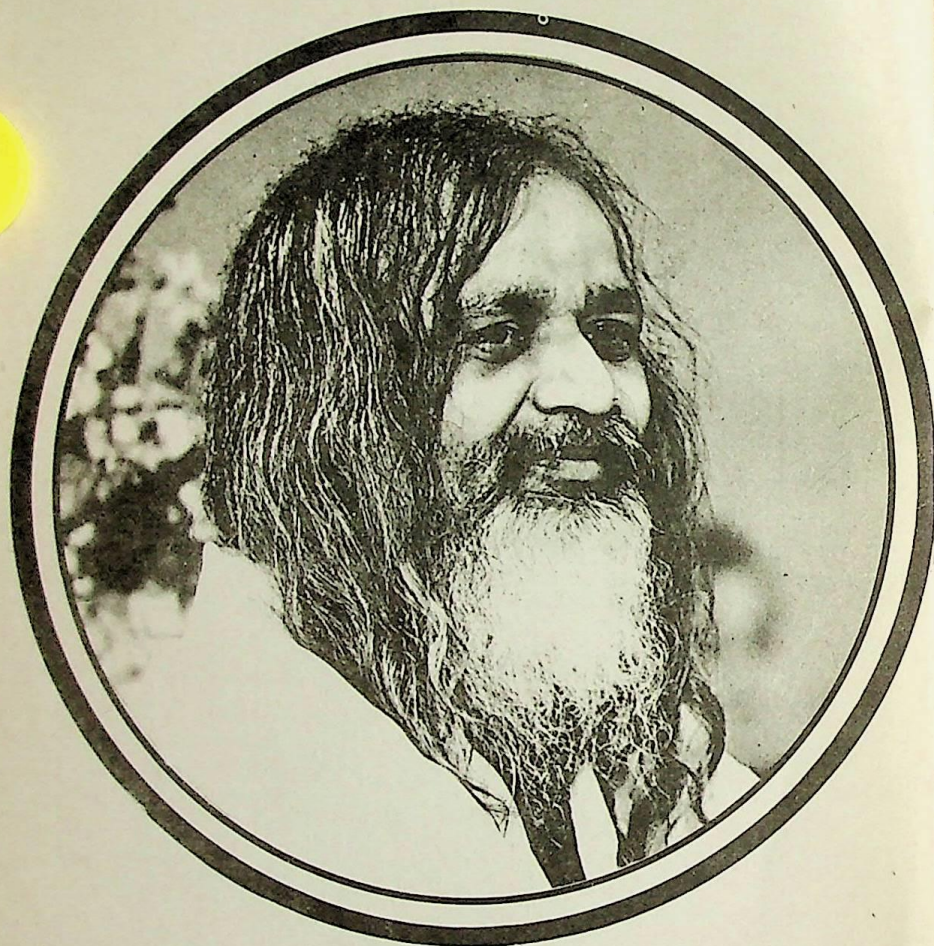
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HIS HOLINESS MAHARISHI MAHESH YOGI

*Founder of*

SPIRITUAL REGENERATION MOVEMENT

INTERNATIONAL MEDITATION SOCIETY

STUDENTS INTERNATIONAL MEDITATION SOCIETY

*with*

Centres in all parts of the world



## SECOND COURSE OF ONE YEAR IN YOGA ASANAS

A reliable YOGA practice from the Ancient Tradition of Yogis.

Ideally suited to the fast tempo of modern life.

This book contains a course of instructions for those who have already completed the practice of the first course of six months in Yoga Asanas detailed in the first book entitled "A Six Month Course in Yoga Asanas."

Adopted as the Second Course of the YOGA physical culture by the International Academy of Meditation, Shankaracharya Nagar, Rishikesh, the gateway to the Himalayas in India.



*By the same Author:*

DEEP MEDITATION

THE DIVINE PLAN

A SIX MONTH COURSE IN YOGA ASANAS

Published in Los Angeles

THE TREASURY AND THE MARKET  
COMMENTARY ON BHAGAVAD GITA

Published in London

THE THIRSTY FISH IN THE SEA

Published in German in Bonn, Germany

SCIENCE OF BEING AND ART OF LIVING

Published in English and German in Stuttgart, Germany

Tape recordings of Maharishi's lectures may be heard at most International Meditation Centers.

A long playing (33 1-3 rpm) record of two of Maharishi's lectures in English is available from the Los Angeles Center. One side is "Deep Meditation" and the other is "Healing Powers of Deep Meditation."

A second long playing (33 1-3 rpm) record of Maharishi's is also available from the Los Angeles Center. One side is on "Love" and the other side is "The Master Speaks."

## FOREWORD

*By His Holiness Maharishi Mahesh Yogi*

For good health it is necessary for everyone to do something with the body so that it remains flexible and normal.

The advantage of YOGA ASANAS over other eastern and western systems of physical posture is that they do not consume energy. They help to restore life force, promote health and maintain normal conditions in the body.

The daily practice of ten minutes of YOGA ASANAS followed by five minutes of Pranayama and about thirty minutes of Deep Meditation as taught by the Meditation Centers of the Spiritual Regeneration Movement all over the world, is recommended to those who seek the harmonious development of body, mind and soul.

Only about ten minutes daily are required for YOGA ASANAS to promote health and produce a wonderful feeling of growing mental and physical strength.

A systematic course of YOGA ASANAS has been prepared by Professor K. B. Hari Krishna who was the Director of Yoga Physical Culture at the University of Travancore and subsequently was director of physical education in different colleges in India. His experience of fifty years of successful teaching to students and all classes of men and women has gained for him a distinguished position among teachers of YOGA in India.

Professor Hari Krishna has satisfied Maharishi as to his knowledge of the theory and practice of Hatha Yoga and its influence on physical and mental health. Professor Hari Krishna is now the Director of Yoga Physical Culture at the International Academy of Meditation, the chief training center of the world-wide Spiritual Regeneration Movement.



## IMPORTANT POINTS

The postures or asanas should be performed for ten minutes either in the morning or in the evening.

In the morning it is better to do asanas after bathing. But if you are accustomed to bathing late in the morning then perform the asanas as and when convenient, but that should be before breakfast in any case.

Bathing is not recommended immediately after asanas.

Pranayama should follow the asanas and meditation should follow pranayama.

Obviously, it is against good hygienic practice to eat or drink without washing the mouth after the night's rest, but if you are accustomed to it do not suddenly upset your routine.

The practice of YOGA asanas will help the whole system to become normal and will take care of all these habits in such a gradual manner that naturally you will feel well while all the changes in your habits and nature are taking place.

Take it for granted that the abnormalities of body and mind



will become adjusted and within a few weeks time you will feel greatly relaxed.

Even though at the present time you feel healthy enough, with these YOGA asanas you will find yourself feeling better and in a more heightened state of energy and stability of mind.

If you wish to practice these YOGA asanas in the evening the best time is at least forty-five minutes before the evening meal.

Before you begin it is better to wash out the mouth and attend to your bodily functions.

YOGA asanas are to be practiced only once a day.

Dress should be loose to allow free movement of the limbs.

Movements should be slow in every case. Sudden movements should be avoided.

If you feel that you cannot bend in a particular part of the body, then do not force the bending by swinging. Bend to the extent you can and when you begin to feel the strain, remain in that position without trying to bend any further. Remain in that state for about the time noted in the instructions and consider it to be done.

Within a few days, as the body becomes more flexible, you will naturally be able to do all the bending of the limbs necessary to perform the asanas properly.

This set of asanas (postures) should be done regularly for one year. The body will become fairly flexible and then you will start on the final course of asanas.

No change in diet is needed for health and strength if your usual diet agrees with you.

After drinking any liquid wait for half an hour before beginning the asanas.

If a light breakfast is taken, wait for at least one hour.

If a full meal is taken, wait for at least four hours.

The ideal way to start YOGA asanas is to spread a woolen blanket on the floor. Sit facing the east in the morning and the west in the evening.

Start with a minute of silent prayer, open your eyes and start the asanas in the sequence mentioned here one after the other.

Before starting the practice it will be advantageous to contact a Spiritual or Meditation Guide of the Spiritual Regeneration Movement to demonstrate the technique so that the practice may be faultless.



## I

Sit comfortably, close the eyes for a minute,  
feel the body as a whole and feel the grace of  
God flowing through you for about 15 seconds  
and think the following for another 15 seconds:

*"In Thy presence O Lord!*

*filled with Thy Grace*

*I am starting Yoga asanas.*

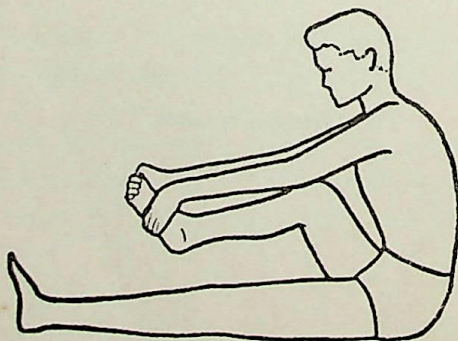
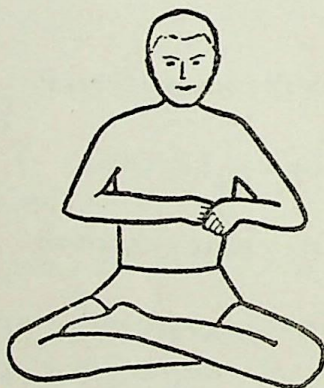
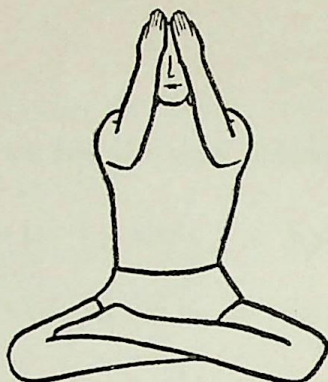
*Grant me good health, energy*

*and efficiency in life.*

*I feel Thy Grace,*

*Thy Divine Presence."*





## II

## TONING UP OF THE BODY

Two minute tone up of the heart, blood vessels, arteries, veins and capillaries.

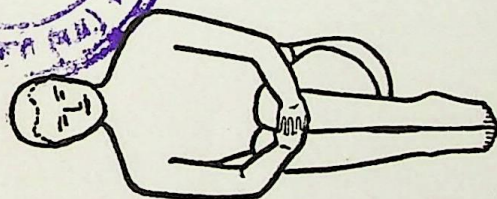
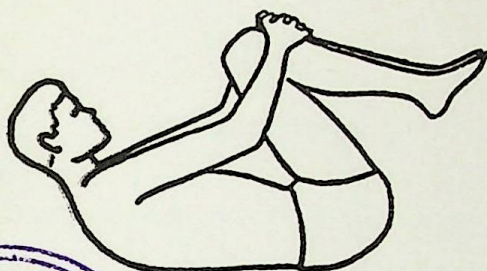
This practice of toning up the body amounts to pressing the blood gently towards the heart. The procedure of press and release mentioned below should be such that the palm and fingers, while releasing the grip, do not lose contact with the body.

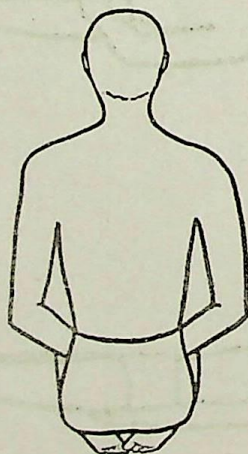
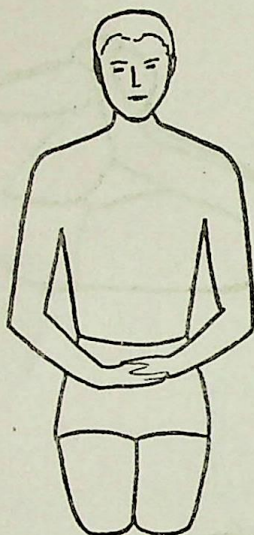
1. Assume a comfortable seated position. Press the top of the head with the palms and fingers of both hands and *gradually* begin to press and release, moving the hand pressure forward over the face, reaching the neck and the chest.
2. Press the top of the head with the palms and fingers of both hands together and *gradually* begin to press and release, moving the hand pressure down over the back of the neck and coming around to the chest.
3. Grasp the finger tips of the right hand with the palm and fingers of the left hand so that the palm of the left hand is *down*. *Gradually* move the pressure upward along the arm reaching up to the shoulder and chest.
4. Grasp the finger tips of the right hand with the palm and fingers of the left hand so that the palm of the left hand is *up*, press and *gradually* move the pressure upward along the arm reaching up to the shoulder and chest.



5. Repeat movements 3 and 4 except that you grasp the left hand with the right hand.
6. With the tips of the middle fingers meeting horizontally at the navel, both hands on the abdomen, begin to press and release the abdomen, *gradually* moving the pressure up toward the heart, reaching almost to the chest.
7. Using both hands begin to press and release the middle of the back and ribs up toward the heart as far as you can reach.
8. Start now with the right foot. Grasp the top of the toes with the right hand and the sole of the foot with the left hand and together press and release, *gradually* moving the hand pressure to the calf, thigh and reaching up to the waist, thereby pressing the whole of the area.
9. Repeat movement 8 with the left foot.
10. Lie on the back, draw the doubled up knees up toward the chest and clasp the hands over the knees. Raise the head slightly.
11. Roll to the extreme right until the right wrist touches the floor, then roll to the extreme left by pushing up with the right elbow and moving the head to the left. Repeat ten times in each direction, then gradually assume a full prone position, relaxing completely but slowly.









### III

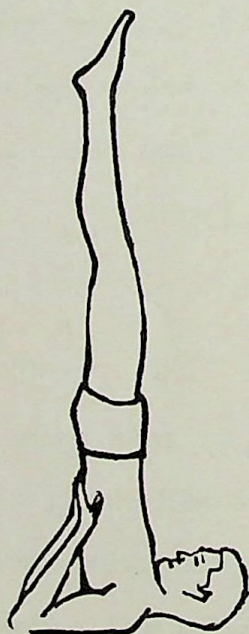
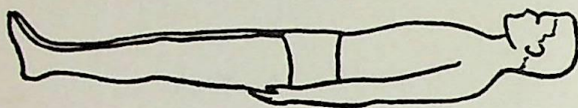
## VAJRA ASANA

The name means a pose to make the seat strong.

Kneel down. Sit on flat of the feet, heels apart, big toes crossed. Place the hands in the lap with the right hand on top of the left, palms up. Hold head, neck and spine in a straight line. Hold for 15 seconds. Repeat 1 to 3 times.

### EFFECT:

Should strengthen the pelvic region, remove tensions from the knees and ankles and build a strong foundation for the base of the back, apart from the many other constructive influences that it produces in the subtle regions of the nervous system.





## IV

**SARVANGA ASANA**

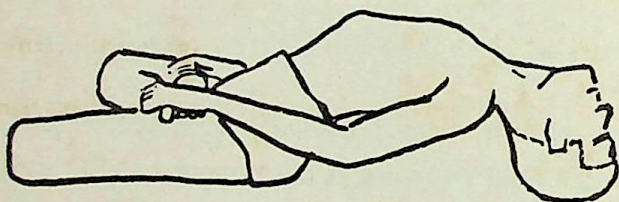
The name indicates that this asana affects the whole body; therefore it is most important.

1. Lie on the back.
2. Slowly raise the feet to full vertical position. When the waist begins to rise up support the hips with the hands and let the palms help to raise the waist to the position illustrated.
3. Let the chin touch the chest. Keep the pose for half a minute.
4. *Slowly* return to original position by bending the knees to balance the trunk until the buttocks touch the floor, then straighten the legs and lower them slowly. Relax gradually. Let the breath be normal and natural all the time.

Duration: Start with half a minute and gradually increase to two minutes during one month.

**EFFECT:**

Sarvanga asana brings all the effects of Viparita Karani in a more concentrated manner. It is inclusive of 80% of the effect of Sirsa asana (head stand). You may look for strengthened and relaxed neck glands (thyroid) and better circulation in the head thus improving eyes, hair and relieving mental fatigue. Softens the whole body and helps the easy performance of other asanas.





## V

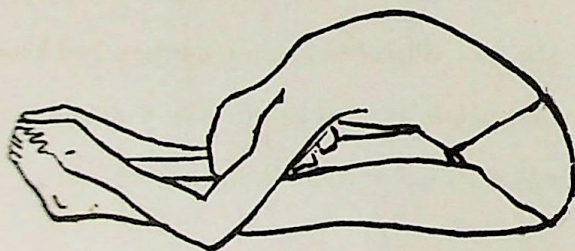
**MATSYA ASANA**

The name means fish pose.

Sit in Padma asana (lotus posture) or with crossed legs, soles of the feet up, on the thighs. Lie back, resting on elbows and raise shoulders off the floor. Place the top of the head on the floor as shown in the illustration. Then grasp the toes with the hands, hold for a few seconds, then return to lotus posture.

**EFFECT:**

Should nourish the cervical and dorsal nerves, thyroid and parathyroid glands, strengthen neck and abdominal muscles and reduce the fat in the region of the lower abdomen.





## VI

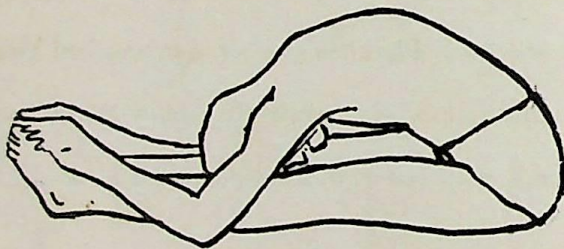
**PASHCHIMA UTTANA ASANA**

The name means back stretching pose.

Sit with outstretched legs, feet together. Bend forward, catch the big toes with your hands, the elbows resting on the floor by the side of the legs and the forehead touching the knees. Hold for a few moments and come back to original pose.

**EFFECT:**

Should strengthen and improve the internal functioning of the abdominal region and spinal column, increase the digestive secretions and improve the digestive system.





## VI

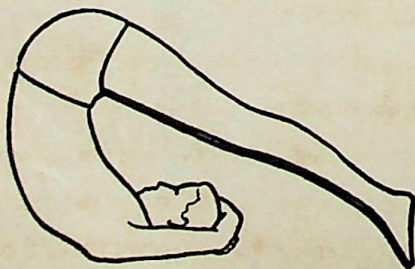
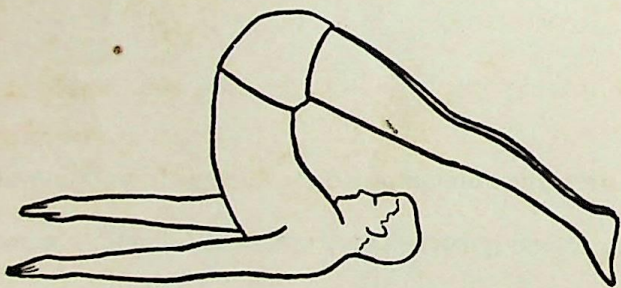
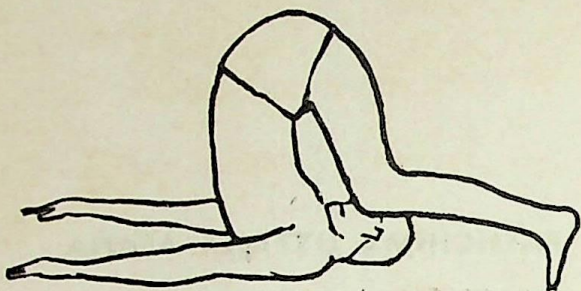
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Sit with outstretched legs, feet together. Bend forward, catch the big toes with your hands, the elbows resting on the floor by the side of the legs and the forehead touching the knees. Hold for a few moments and come back to original pose.

**EFFECT:**

Should strengthen and improve the internal functioning of the abdominal region and spinal column, increase the digestive secretions and improve the digestive system.





## VII

### HALA ASANA

The name means plough pose.

1. Lie on the back, arms at sides.
2. Raise the legs in a straight position. Let them go up and behind the head. Let the toes touch the floor at the same time the knees touch the nose. (First stage)
3. Push the knees to the eyebrows. (Second stage)
4. Push the knees to the forehead. (Third stage)
5. Push the feet out as far as possible, making the chin touch the chest, then cross the arms over the head. (Fourth stage)  
Hold for five seconds.
6. *Slowly* return to original position by bending the knees to balance the trunk until the buttocks touch the floor, then straighten the legs and lower them slowly. Relax gradually.

#### EFFECTS:

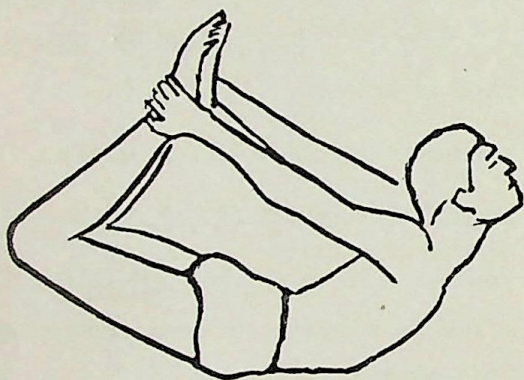
First stage affects the lower part of spine.

Second stage affects lumbar region of spine.

Third stage affects the dorsal region.

Fourth stage affects the cervical (neck) region.

In general you may look for strengthened and relaxed back, neck, shoulders, liver, spleen and removal of excess fat and fatigue.





## VIII

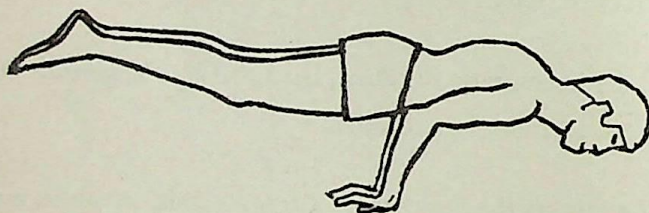
### DHANURA ASANA

The name means bow pose.

1. Lie on chest, hands at sides.
2. Bend the knees, raise the chest, head and hands, getting the body to a bow position, legs together.
3. After retaining the position for a few seconds, swing forward and backward, ten times in each direction.
4. Then roll from right to left and left to right, ten times in each direction.
5. *Slowly* return to original position and relax gradually.

#### EFFECT:

You may look for reduction of excess abdominal fat and relief of uterine and ovarian irregularities.





## IX

**MAYURA ASANA**

The name means peacock pose.

1. Kneel down, place the hands on the floor palms down together.
2. Rest the navel region on the elbows.
3. Stretch and lift the body to a horizontal position.
4. Hold for five seconds.
5. Return to original position.

**EFFECT:**

You may look for strengthened adrenalin glands and abdominal organs.





## X

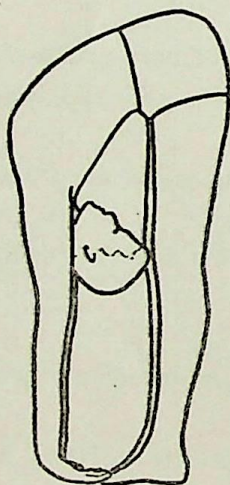
**ARDHA MATSYENDRA ASANA**

Matsyendra was a great yogi and disciple of Lord Shiva himself. From Him he learned this asana which, so goes the story in Hatha Yoga, helped him to salvation because of its fine physical and mental values.

1. Sit and place the right heel against the left pelvic bone firm enough, so tight that it cannot slip away.
2. Put the left foot at the outer side of the right knee.
3. Grasp the toes of the left foot with the right hand as shown in the illustration.
4. Place the left hand from behind on the right thigh.
5. Turn the head to the left as far as possible, hold for fifteen seconds.
6. Come back slowly to the original pose.
7. Repeat the whole asana for the other side.

**EFFECT:**

You may look for improved circulation in liver, spleen, neck and shoulders.





## X

**PADA HASTA ASANA**

The name means hand and foot pose.

1. Standing position, feet together, legs stretched.
2. Bend forward until your hands touch the toes, arms stretched and forehead either touching the knees or nearly above them, drawing in the abdomen. Hold for 5 seconds, repeat 1 to 3 times.

**EFFECT:**

You may look for strengthened and improved internal functioning of the abdominal region, spinal column, increased digestive secretions, improved digestive system, blood circulation in the upper part of the body and improved sensory perception.



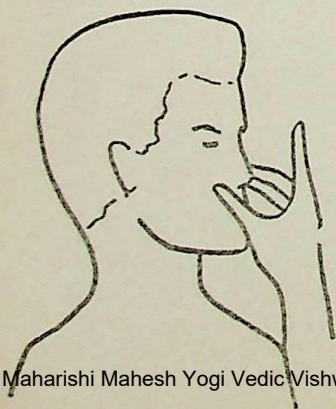
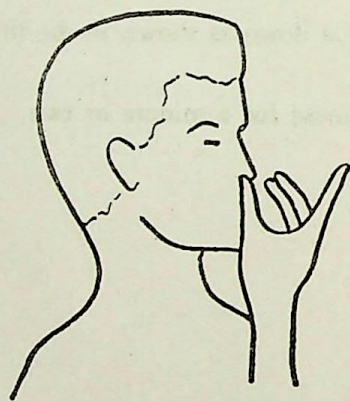
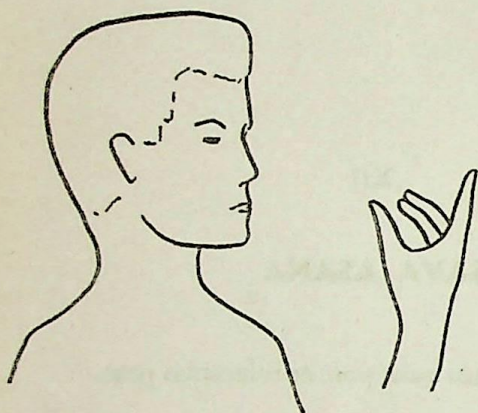


## XII

### **SAVA ASANA**

**The name means quiet pose or relaxation pose.**

**Lie down as shown in the illustration and leave the mind and  
body loose for a minute or two.**





## XIII

**SUKHA PRANAYAMA**

The name means comfortable breathing exercise.

1. Sit in Vajra Asana or any comfortable position.
2. Take the right thumb to the right nostril and close it.
3. Breathe out through the left nostril slowly and completely.
4. Noiselessly breathe in through the same nostril and
5. Close it with ring and middle fingers of the right hand while
6. Opening the right nostril to breathe out.
7. Breathe out noiselessly slowly and completely with the right nostril.
8. Breathe in again with the right nostril in the same way.
9. Repeat the process for 4 to 5 minutes.

**EFFECT:**

Should strengthen lungs and heart and improve digestion, purify the nervous system, conserve energy and therefore will be helpful for meditation.

## A COMPLETE COURSE IN YOGA ASANAS

This book contains the Second Course of Yoga Asanas which are to be practiced once a day for ten minutes. At the end of one year the body will become flexible enough to start the final course.

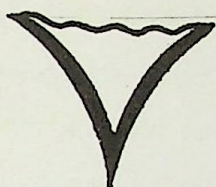
The First Course of Yoga Asanas, detailed in another book, should have been practiced for six months before starting the Second Course.

The Third Course of Yoga Asanas, detailed in a third book of the series, will be started at the end of the Second Course.

Yoga Asanas in this sequence practiced gently enables the entire system to become normal, full of energy and vitality. They are a boon to everyone.

JAI GURU DEV





## TRANSCENDENTAL DEEP MEDITATION

Meditation I define as the method of drawing the attention towards the inner glory of life, a method whereby our conscious mind could explore the inner avenues of being and fathom the depths of real, lasting, great glories of life. We have been hearing from centuries past the Kingdom of Heaven is within us. Having the Kingdom of Heaven within, none of us has any right to suffer in any way in life. The son of a millionaire is not born to be poor. The sons of the Great Almighty Merciful Father are not born to suffer; no. Man is born to enjoy. He is born of Bliss, of Consciousness, of Wisdom, of Creativity. Not born of ignorance, not born of suffering, not born of any shortcomings of life; no. Just as there should not be any reason for a fish to be thirsty in a pond of water, so also in the Omnipresent Grace of the Almighty Father there should not be any reason for any man to suffer in any way. If a fish is found thirsty in a pond full of water, maybe it is its choice, only a matter of choice. If a son of a millionaire is found to be poor in torn clothes, maybe he takes to that fancy. Otherwise, not willing to be poor he has no reason to be poor. We have the cold in the outside veranda and



a warmth inside in the living room. It's a matter of choice whether we shiver in the cold or be happy in the warmth in the living room. The connection of the outer life with the inner values of Being should be maintained and then all avenues of outer life will be much more glorious, will be worth while.

All that we hear in the world today in the name of tensions and suffering and miseries and all cruelty and suspicions and chaos in man's life—that is only due to the connection with the inner life being lost in the individual life.

They talk of world wars. The world war originates in the tensions of the individual man. The cause of all world wars has been the tensions of individual life. The presidents or the leaders of two countries seem to be fighting, but the intellect of the leader of a nation is channelized by the collective intellect of the nation to which each individual adds. Tensions in the atmosphere in a country are the products of the tensions of the individuals in that country. Each individual has his own share to offer.

The life of man should have no chance of any suffering or any tensions or any shortcomings in life. Only, the inner life has to be kept alive. All activities on the outer surface of life seem to bring some tensions of the failure in that aspect of life. We want to achieve this; failing to achieve this, one tension is created. We want to

tensions that we gather in life are only due to our inability of fulfilling our own desires. Now desires are natural. Desires are legitimate. Every man has a natural desire to enjoy more, to know more, to be more. And these desires to have more in life, to amass more wisdom, to amass more creativity, to do more, to enjoy more; all these desires are natural and they are legitimate desires of man.

Spiritual Regeneration Movement refutes all that which you might have been hearing or reading in the philosophical books that it is the desires which are responsible for the suffering of man; it is the inability to fulfill the desires that is responsible. Every man must aspire for more in life. And he should go on aspiring for more and more and more in the field of relativity 'till he comes to *That*, beyond which there exists no more. All that ideology to kill the desire, to kill the ego, to annihilate the mind, all that doesn't belong to the man in the world. It belongs to the monk's way of life; out of the world they go, in silence in the caves, in the forests. But a man in the world, his life is full with desires, his life is full with feelings of love and accomplishments and all that. Such a worldly life also is for freedom, for eternal freedom, for enjoying the Kingdom of Heaven here on earth, here and now.

This is the message of the Spiritual Regeneration Movement.

*To learn the technique of*  
TRANSCENDENTAL DEEP MEDITATION

*Write for details to*  
SRM FOUNDATION OF INDIA

Academy of Meditation  
Shankaracharya Nagar Post Office  
Rishikesh (UP) India



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